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The American Friend

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Let Us Begin to Be Christian

Muriel Lester

Making the Issue Clear

Edwin A. Sanders

Act Now While Day Lingers!

An Editorial

Matching Our Day and Opportunity

Thomas E. Jones

Civilian Service Camps for Friends

LARGE ANTI-WAR MEETING HELD IN RICHMOND

Readers were prompt in expressing appreciation of our "journalistic feat" in publishing so soon after President Roosevelt's fireside address the interpretation and comments thereon made by President William C. Dennis of Earlham College. Consistent with his suggestion of expressing ourselves immediately and decisively as opposed to the trend of the President's address, and demonstrating the courage of his convictions, President Dennis, after setting forth his ideas in the local press, announced that if enough people manifested sufficient interest to warrant it, he would proceed to call a public anti-war meeting. Telephone calls and letters poured in upon him in such an encouraging manner that a meeting was called to take place in Goddard Auditorium at the College on Friday evening, January 3.

It was estimated that at least five hundred people attended the meeting, some driving as far as one hundred miles to be present. As the sponsor of the gathering, President Dennis presided and stated comprehensively and cogently his opposition to the warlike policy advocated by the Chief Executive. Following that, in response to his invitation, a general discussion ensued. While the sentiment of the meeting was overwhelmingly in sympathy with the opinions expressed by President Dennis, the President of the United States was not without some support. However, when a vote was called on the resolutions which were presented, the large audience arose practically en masse. So far as observed, but four people stood in opposition.

In reading the resolutions below, Friends will understand that the meeting was not held on a pacifist basis, although pacifist expression was not wanting. The specific issue upon which the meeting was called and attended had to do with the President's announced purpose of giving every possible aid to Britain, (regardless of our status as a neutral) on the assumption that this country would be in danger of invasion if Britain is defeated, and that the surest way of our keeping out of war is to render aid to the country which is our first line of defense.

RESOLUTIONS ADOPTED

"Resolved, by a mass meeting brought together 'upon the basis of full national defense and American neutrality as called for in the Democratic and Republican platforms,' but to which all men and women who love America and love peace have been made welcome, as follows:

"That we are opposed to the United States, in any way, entering the present war in Europe or committing any act of war that will put the United States into this war;

"That we are opposed to the United States' aiding England in the present war by the use of any of the armed forces of the United States, either military, naval or aerial, or by any act or conduct that will be an act of war;

"That we are opposed to the United States' giving aid to England in the present war beyond the limits of legal neutrality on the part of the United States, or by any act or means that will make the United States a belligerent in this war;

"That we favor neutrality on the part of the United States in the present war in Europe and aid by the United States to England in her present war only within the limits of neutrality of the United States and without any act of war on the part of the United States;

"That we reaffirm our allegiance to the principles laid down as respects war and peace in the Republican and Democratic platforms of 1940, which are substantially indentical and which are stated in the Democratic platform as follows: 'We will not participate in foreign wars.' We pledge to liberty-loving people wantonly attacked 'all the material aid at our command consistent with law and not inconsistent with the interests of our own national defense.'

"That we hold that while this permits sales of arms, munitions and contraband of war generally by private individuals to belligerent governments, it does not sanction governmental sales of contraband of war or other direct assistant rendered to either belligerent by our government.

"That we have the deepest admiration for the heroic bravery of the peoples of Britain and Greece and the other Allied nations fighting in the defense of their homes and the deepest sympathy for their sufferings, but we do not believe that this is our war or that the future of America, of democracy, or of civilization demand that we enter it.

"That we recognize the honorable necessity of carrying out known commitments already entered into with belligerent governments, but we call upon our representatives in congress not to go one step further toward war unless we are attacked. We call upon them to maintain intact our neutrality law which was passed for the avowed purpose of returning to international law and maintaining neutrality and which was in full force and effect when the party platforms were adopted. We call upon our representatives to maintain the Johnson act which was in full force and effect when the party platforms were adopted.

"That we call upon the executive to support and maintain international, constitutional and municipal law in letter and in spirit. We hate war and we therefore seek to remain neutral in the present conflict by abiding by law."

The meeting authorized the appointment of a general committee to carry on the work of opposition to President Roosevelt's declared policy. Further public meetings are anticipated, and it is hoped that one or more outside speakers of prominence may be secured to further enforce the arguments so strongly put by President Dennis.

TO AID CONSCIENTIOUS OBJECTORS

Suggestions to Conscientious Objectors and their advisers from the War Problems Committee of the American Friends Service Committee.

The process of classification under the Selective Training and Service Act has raised several difficult problems for the conscientious objectors. The following advice from some members of the Lawyers Committee may be helpful in preventing such problems from arising in the future.

NECESSITY FOR FILLING OUT FORM 47:

Everyone who is a conscientious objector, whether he has other grounds for deferment or not, should ask for and fill out the "Special Form for Conscientious Objectors," Form 47, when he receives his questionnaire, for the following reasons: Classification is not permanent and therefore if those, now deferred on grounds other than conscience, are ever called into military service, a conscientious objector who has not made his claim at the beginning may be deemed to have waived his right to exemption as a conscientious objector. It should be remembered that those who object to all types of service except "work of national importance under civilian control" should check both boxes in the "Questionnaire" (Form 40—Section X).

WHAT CLASSIFICATION SHOULD BE REQUESTED:

Conscientious objectors with dependents, physical limitations, etc. have wondered what classification they should request in the last question of the "Questionnaire" (Form 40) on page 7. The Selective Service Regulations in Volume III on Classification, paragraph 363, page 23, provide expressly:

"In the case of any registrant who claims to be a conscientious objector, the local board shall proceed in the ordinary course to classify him upon all other grounds of deferment and shall investigate and pass upon his claim as a conscientious objector only if, after physical examination, but for such claim, he would have been placed in Class I-A, Class I-B, Class I-D or Class I-E."

When conscientious objectors are placed in Class IV-E, that means they are physically fit and are liable for one year of "work of national importance under civilian direction" as soon as their number is called. There is no classification for conscientious objectors who are not liable to this year of civilian service. Therefore, if men should be deferred because of dependents (Class III), physical handicaps (Class IV-F), or work in some essential occupation (Class II), they should ask for such classification rather than IV-E.

To make clear that one is not waiving his rights as a conscientious objector, it

(Continued on page 34)

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Act Now While Day Lingers!

"IT WILL never be earlier," said the President in his fireside speech on December 29. We take the words from his mouth and cry them aloud to those of us who believe that he is arbitrarily hurrying this nation into active participation in the war as an outright belligerent. The presidential juggernaut threatens to roll over Congress and crush what we believe to be the great body of public sentiment that still revolts at the thought of our joining up in another foreign war. The prospect of successful opposition to the imperious will of the Chief Executive is dubious. Perhaps the cause of peace for this country is desperate, as so many believe. However, the light still holds out to burn. "Tomorrow will be later than today"—and it may be darker. Every legitimate effort must be exerted at once to avert impending disaster.

Rarely, if ever, have the mischief and danger of persuasive eloquence been better demonstrated than in this speech by the President. We concede it to have been a masterpiece in making a bad cause plausible by playing upon the fears of the country and by adroitly evading the fundamental realities involved.

In the first place, it was based, we firmly believe, on a false premise—a premise that would not be seriously considered except for the hysterical state of the public mind—a state for which the Administration is chiefly responsible. That premise is that if Britain is defeated, we are in great danger of invasion by Germany. The developments of the past months in Europe have rendered this bugaboo so ridiculous that even the military authorities have become silent regarding it. As Senator Wheeler so cogently pointed out, if Hitler, with full command of the French coast, hasn't been able to negotiate twenty miles of channel in all these months, it is preposterous to assume that he could cross three thousands miles of ocean and do to us what he has so far been unable to do to England. Yet this is the premise on which the President bases his impassioned appeal.

Bad as is a false premise, the argument which proceeds from it may be worse. Even if the President's premise were tenable, there would be no excuse for his deceptive and specious reasoning, whereby he identifies a negotiated peace with supine appeasement. By contributing to this confusion in the public thought he is guilty of a tragic disservice to his country and to the cause of humanity. His assumption is that by talking of a negotiated peace we are undermining the position of Britain. Yet quite recently we published a vigorous article by an Englishman, a member of the British Parliament, in which he argued forcefully for the validity of a negotiated peace. We are assured that he speaks the sentiments of a very considerable number of his countrymen who realize that in the end—if there is to be any conclusion that offers hope for the future—adjustments and concessions will have to be made on the part of all. Why not make an honest attempt in that direction now, before the so-called civilized world entirely collapses? To say the very least, why does the Churchill government steadfastly refrain from declaring its aims, aside from that of smashing Hitler? Deeply as we sympathize with Britain in her struggle, we would be far from sanguine over the kind of peace she would "dictate" with an eye single to her vast imperial interests. But has she given indication of substantial interest in any other kind of "peace"? To what, then, is the President committing this country? Does he himself really know? President Wilson did not know in 1917. And by spurning the thought of a negotiated peace, President Roosevelt throws himself into Churchill's arms and goes the way of Versailles. Furthermore, his truculent attitude has eliminated the one great neutral power that might well have played a large and constructive part in bringing a mad world back—or forward—to the way of permanent peace.

Granting that the President is sincere in his fervid purpose, and even if he were justified by the facts, the ugly reality remains that he strides toward his goal by usurping the constitutional powers of government he has sworn to uphold and defend. Step by step he has done this. For a factual and vivid recital of this dictatorial demonstration, we commend to readers the editorial, "And America," which appeared in the *Saturday Evening Post* for January 4, in which chapter and verse are cited. We have long known of the war time powers assumed by presidents, but it is avowedly something new to have such extra-legal powers seized by a

president who still claims to be operating within the status of neutrality and peace!

The President has not only undermined the constitutional foundations of our country by arrogating to himself powers that are not rightly his: he has flouted the platform on which the people elected him, and, worse still, he has not hesitated to disregard the spirit, at least, of the law of the land. To avoid technical violation of the law, and to cloak the manifest intent with a more dignified and respectable term, we are reading how this or that provision of the law may be "circumvented." This sounds much better than to speak of *breaking* the law! When contempt for the law is so openly exhibited in high places, we submit that a false base is being laid on which to safeguard and strengthen democracy. Then consider such a specious plea as this as coming from the President of the United States: he contends that we are still within the bounds of neutrality; but what if we are not, he says in effect—we are not more unneutral in favor of Britain than is Sweden in favor of Germany! In the first place, there is no valid analogy here, but more fundamentally, the manifest argument is that evil on our part is justified because "others are doing it."

Another serious evidence of the dictatorial spirit in the White House is the intolerance and petulance shown toward those who have the temerity to disagree with the presidential policy. It was far beneath the dignity which we like to associate with the Chief Executive of a great democracy to belittle and bemean those whose patriotism cannot be impugned and whose judgment may prove to be sounder than his own. The office of President should imply that consideration, courtesy, and the spirit of fair play which are requisite to the democratic life of a free people.

It is not pleasant to speak thus of the head of our national government, to whom we concede many admirable qualities. However, we are convinced, as are countless other people, that he is heading this country precipitately into war, and nothing short of heroic efforts has a chance to stay the calamity. It is only to emphasize and focus our thought upon the headlong flight toward national disaster that we have stressed these points; that, and to help arouse our constituency to action. In every community, meetings should be arranged to present these facts to the public. In this issue is reported such a meeting in Richmond, sponsored by President Dennis of Earlham College. Similar expressions from over the country may encourage and strengthen Congress to stand firm amid the turbulence of the war spirit. Such efforts may not succeed, but we shall be the better citizens for having made them. True, today is dark, but we repeat—tomorrow may be darker. May we act while day lingers.

Let Us Begin to Be Christian!

By Muriel Lester

Substance of two Addresses Given at the Sessions of the Five Years Meeting in October

MY job as the traveling secretary of the International Christian Fellowship takes me round and round the world and into all sorts of situations in various countries. I am very fortunate because I don't have to stay at hotels, which are pretty much the same all over the world, but am entertained by the people of each country I visit. Therefore I soon learn how to squat on mud floors in India, or sit at a Japanese feast resting on my heels, and I have found myself in a mud hut in the heart of the jungle among primitive tribes of great good humor and kindness.

HITLER THINKS HE KNOWS BETTER THAN GOD

There is always a lot to learn on my journeys, but it was on a visit to Germany shortly before the present war that I think I learned most. A German, now a refugee in America, summed up the situation for me. She said: "A new sort of human is being evolved. Hitler honestly believes he will succeed where God fails. God wants people to be healthy, happy and good. So does Hitler. God has given them free will, enabling them thus to choose to be unhealthy, miserable and bad if they like. Many have so chosen. Hitler has noted that fact and has therefore taken away their free will. He is producing a new creature. We can't guess what it will be like. It will certainly have no inhibitions, no conscience. It may be a healthy and very beautiful animal. On the other hand, it may be a brute."

WE MUST DEVELOP A NEW SORT OF CHRISTIAN

The only way to meet the menace of this "new sort of human being" is for us to develop into "a new sort of Christian," a Christian who is really following Christ: one who is not content to say many prayers, and praise him with music, and then go out and vote against the feeding of hungry children in Europe. A new sort of Christian who is humble enough to say that he needs to pray, or to use another wording for the same thing—"practice the presence of God"; who realizes that it is horrible conceit, even insolence, to imagine that we can do without prayer when our Lord used to get up early in the morning and take hours of it to keep himself fit to live the sort of life God wanted him to live.

No wonder the world has gone wrong, and that within the last year or two a larger portion of its surface has been stained with human blood than ever before in its history—when we realize that during these last few years, numbers of Christians, even leading Christians, have definitely and deliberately given up the discipline of prayer.

A CHRISTIAN LEADER MUST BE GOD'S MAN

In 1931 I was walking once with Mr. Gandhi, and with Pierre Ceresole, one of the finest citizens of Switzerland, in the early morning at the foot of the snow-clad Alps. Mr. Gandhi said: "I see no sign of great leadership in Europe." "What does it take to make a leader?" asked my Swiss friend. Mr. Gandhi answered, "A leader must

seek nothing for himself. He must seek no profit, no pleasure, no privileges. He must fear nothing and desire nothing, and he must remember God twenty-four hours a day." "What do you mean by 'God?'" asked Pierre Ceresole. Mr. Gandhi replied, "The Truth is God and the way to him is by non-violence. The slopes of the Himalayas are white with the bones of sages and hermits and philosophers who for centuries have lived there trying to wrest the secrets of God from him, and the outcome of their search is always the same. Truth is God, and the way to him is non-violence. I tell you I have no power but God's. All my strength comes from Him. Look at me," and he stopped a moment in his rapid walk while the tall Swiss companion and I looked at his frail figure. "A boy could knock me over with a blow of his fist. I tell you I have no strength but God's. If the whole world were to deny him, I would be his sole witness."

Our Mood of Bewilderment and Confusion

And here are we, silly creatures, daring to call ourselves God's children and at the same time complaining that we are bewildered and confused. As I have travelled far and wide over this great and prosperous country of yours within recent months, two words have seemed to me to characterize the American mood. They are "bewilderment" and "confusion." Not one of us need be bewildered and confused, if we train ourselves to follow Christ. We may be persecuted, we may become unpopular, we may be ridiculed or hated, but we shall have joy all the time and serenity.

One of the persecuted Christians wrote a few months ago from Germany: "On the surface there is a great tempest, but twenty fathoms down it is quite calm." Three hundred and fifty German Christians were sent to Dachau, the worst of the concentration camps. Their crime was that they did not give the Hitler salute and they would not join the conscript army and learn to kill their Christian brothers. They were not allowed more than one letter a year, nor could they write home more than once a year. They were not allowed to buy any food at the canteens, and subsistence on the rations provided meant an eventual death from starvation. As they grew weaker and weaker, a recantation form was issued to them, which any of them might sign at any moment and thus gain freedom. They were mostly married men with families, but not one of them signed. They died. Both their life and death were fruitful. They were creating the spiritual foundation of the new Germany, the new Europe.

I acquired all these details from a non-religious Jewish prisoner in the same camp, who is now enjoying your lovely American hospitality over here. He is an agnostic, but he kept impressing on me the fact that all the other campers, who were strictly segregated from these 350 Christians, watched them closely in all they went through. "It was not their courage so much," he explained, "that impressed us. Most of the people at Dachau are brave. It was their happiness that we could not understand. They were so friendly with the jailers; they cooperated with their torturers. Up to the moment of their death, they showed the same wonderful spirit."

Modern Miracles of Courage and Faith

This sort of spirit is widespread in Europe—in France and in Holland, and in Belgium and Denmark. It is reported to us that Christianity has never been so strong in Russia as it is today; that the killing off of the priests there put the burden of carrying on the faith of Christianity on the laymen, on the women and on the peasants. A movement began twenty years ago that has reached a height unknown in Russia before. It is like the First Century over again—miracles of courage and of faith coming out of suffering. A joy such as most of us don't get evolving from pain, a victorious spirit, a spirit to triumph over every difficulty, even over death—the power of the Cross being manifested in the Twentieth Century.

How Weak and Feeble in Comparison!

How weak and feeble do we sound in comparison, when we protest our bewilderment, when we carry our timidity to such a degree that though we affirm that God's word is Truth, yet the churches have not been able to bring themselves to follow it and feed the hungry of Europe! God grant there will not be a much longer delay, for the tide of pity is rising and we seem to hear more clearly than ever the New Testament command: "If your enemy hungers, feed him; if he thirsts, give him drink. I give you a new law," said Jesus, "not what was said by them of old time, but love your enemies, do good to them that hate you, overcome evil with good; inasmuch as when you give a cup of cold water to the least of these you do it for me. This is the sign, by this shall men know if you *are* my disciples, if you have love one for another." You cannot cast out Satan by Satan; you cannot overcome evil by evil; you cannot get rid of Hitlerism by persecuting the same people whom he persecuted.

Our Christian Brothers, the Hutterians

Years ago a new Christian movement started in Europe, that of the Hutterians, a society of brothers, as they called themselves. They worked with their hands in agriculture, in the arts and crafts, and made much music. They refused to take any oaths, and they refused to learn to kill. One branch of the society emigrated to this country, and has had for many years a lovely settlement in South Dakota. When Hitler came into power the Brotherhood had to leave Germany. Some of the Hutterians settled in Holland, but eventually some five years ago England gave them hospitality. Members of many denominations joined together to acquire a good area in the Cotswold country for their use. Any number of people contributed furniture, bedding, and livestock, including excellent cattle. They very soon became a blessing to our country. They had to build more barns but they followed the old architectural style of the neighborhood and greatly beautified the countryside. They had very little to eat for the first six months, but they made their meals gay with music, and very soon they were able to raise far more food than sufficed for them. They were able to invite my neighbors from East London and other crowded city areas to share their bounty and the quietness of their homes. They absorbed some of our unemployed. Whoever visited them came away uplifted in spirit.

But that lovely part of England is now overrun with aerodromes, and suspicion is rife and persecution has begun, and the government who thoroughly trust them, with gun, and the government, who thoroughly trust them, with leave. Two of their emissaries have been in Washington for months trying to get permission to enter here, but their refusal to bear arms has made them strangers and sojourners upon this earth. No place has yet been granted them where they may lay their heads in this whole wide world, excepting in Paraguay. They have been granted an area of land there in the Gran Chaco. They have their passage money, but after they disembark in South America, they have nothing to complete their journey, nothing to start them in this new, far-away home. But they are not worried. They say they know God will look after them.

If they and their children, and their childrens' children suffer and face starvation, the judgment will be upon us

who are foolish enough to try to conquer Hitlerism by Hitlerism. When we have disciplined ourselves to face facts like these in the presence of God, we lose all sense of bewilderment and confusion. We see our own sin so clearly that we cannot be surprised at any evil in the world, for we helped bring it to pass.

How Jeremiah Spoke to Our Condition

Jeremiah makes this clear. The situation in the Jerusalem of his day was extraordinarily like that in London today. For many years he had been warning the people about their evil habits, that their turning away from God must inevitably bring retribution in its train. Sin always produces doom, sooner or later. And when at last each of the allies in whom they were trusting let them down and they had to bear the whole weight of the Nebuchadnezzar aggression themselves, he described their horrible suffering in his characteristically vivid terms:

"O, my heart, my heart, how it aches! I cannot hold my peace. I hear the blare of trumpets and the battle cries, crash upon crash, the whole country is down, our tents are laid low in a second, our curtains are torn down in a second. How long must I see war-shaken lands? My people are senseless, they care not for the Eternal, dolts of the household devoid of understanding. They well know how to do wrong, have no mind to do right. High and low alike are greedy for gain, treating the wounds of my people slightly and lightly saying, 'All is well, all is well,' and all is not well. You have brought all this upon yourself by the way you lived. Your evil drives it to your heart, this bitter mortal stroke."

Isn't this true of all of us in Britain and here? Isn't our negativeness and the disillusionment and cynicism of youth the inevitable result of our callousness and sin? We Allies kept up the blockade of Germany for thirty-six weeks after the Armistice was signed. Children died like flies in Europe. In one maternity hospital, out of one hundred babies born, only two were alive at the end of the month. We did that. Their mothers had no milk, German cattle had been sent down to France as reparations, and the parcels of food sent for German children by friends in other countries were turned back at the frontiers. A steel ring was placed around Germany, the Allied Blockade, to keep out relief.

Our Hands Reek with Chinese Blood

That was long ago, you say, but for the last four years we have been doing the same thing in the Orient. Chinese brothers and sisters have been forced to eat the bark of the trees; and both they and the Japanese know what we try to forget, that the Japanese could not have done this evil to them if Britain and America had not sold her, at a good profit, the oil and the scrap iron which she clamored for. All our young people know that our hands are reeking with Chinese blood. No wonder a good many of them do not take our Christianity very seriously. Some of us may regret the fact that young people seem to go in so much now for beauty worship. They spend literally several hours a week in contemplation of their own faces. But that may be better than to be helping murder as we have been doing. People were appalled by reading in the papers some months ago of a group of New York men who would commit a murder for five dollars. But it seems to me inevitable that such decadence should occur when we, who are supposed to be Christians, are so careless about other people.

Let Us Become Trainees of the Spirit

Let us start from now on a strict discipline! Let us begin to be Christian! Let us have an hourly prayer schedule in which we contemplate the needs of Dutch, French, Belgian and Chinese children! Let us do something about it at every meal! Let us drop one meal a week and give the time and money thus saved toward rousing public opinion in this country so that it will persuade the British Government to raise the blockade, for Hoover-trained relief workers to supervise the distribution of food to civilians. Let us out-train the Totalitarians! Let us become the trainees of the Spirit—people who are willing to be full or empty, rich or poor, popular or persecuted, alive or dead, so long as we are in God's universe and fulfilling our destiny according to his will!

Matching Our Day and Opportunity

By Thomas E. Jones

An Address Given at the Sessions of the Five Years Meeting, in October, 1940

FROM the high hope of a New World Order expressed at the London All Friends Conference in 1920, to fear of the loss of spiritual liberty and skepticism at panaceas for a world that is fundamentally out of joint, at the Five Years Meeting in 1940, leaders of the Society of Friends have called upon their constituency and the world to take courage. They have pointed out that nothing which the Axis powers have done or can do invalidates the testimony of the Society of Friends. On the contrary, faith in this Quaker way of life has been strengthened immeasurably. The important thing now is for Friends to renounce comfort, give up smugness, and cast themselves wholly upon the Lord. They must help restore confidence, establish justice, and develop techniques for individual and group Christian living.

I

Comparing our day with that of the All Friends Conference twenty years ago, it is apparent that the despair of masses of people in Central Europe has been turned into a tide of confidence, while smug assurance of the democratic countries has been shattered, and fear and paralyzing uncertainty have taken its place. The depth of disillusionment apparent in Central Europe applied not only to the sanctity of ruling families and the governments which they had sustained, but to the democracies which broke their word in refusing to disarm and to share in the world's market. Reparations, war guilt, economic chaos and internal strife, with their inevitable consequences of revolution and the emergence of a leader able to wreak vengeance upon the world, remind us of the danger in dissension and loss of confidence apparent in this country.

The Teapot Dome and utilities scandals, the infidelity of Wall Street, the spending orgies of the 1920's, the collapse of credit, the relief program, the mounting national debt, the growth of dependency, the increase of class consciousness, continued unemployment, the regimentation of business, the Fifth Column scare, conscription in peace time, and the growing tendency to curb

freedom of thought and action are evidences of a trend that has shaken confidence in the processes of democratic government in the United States.

Moreover, the loss of faith in morals, philosophy, and religion, which became manifest with the turn of the century, has in recent years grown alarmingly. Reason which links humanity and Divinity has been relegated to the background, philosophy brought into question, logic dropped from college curriculums, and right and wrong discarded as survival myths. The categorical imperative has lost its authority, and conscience has been demoted to the position of a doorkeeper subservient to the desires and antipathies of glandular secretions. Virtues have been transformed into compensations; humility reduced to an inferiority and courage raised to a superiority complex; and the dreamer made a self-inflated creature of nature who thinks himself free when he is following the inescapable dictates of his psycho-physical nature.

As a result of this loss of confidence, old and young have been caught in a morass of intellectual bewilderment and spiritual uncertainty. Commenting on this situation, the Williams College *Record* says:

"How could youth's elders be 'shocked' at its attitude of confusion when that attitude itself was the flowering of the distrust and disillusionment which the older generation had accepted and preached since the last war? How could our elders, who had taught us that in war times moral appeals were cloaks for selfish motives, expect us to respond at once to those moral appeals? How could they who had told us that the ideals of democracy could never be served by war expect us to change our attitude as suddenly as they? Our whole background, even beyond our conditioned attitude toward the war, has been one of faith in nothing more than the scientific approach of judgment on little but the basis of narrow, selfish materialism. Ours has been a generation by and large which has been taught that freedom and the full flowering of the personality can best be arrived at through a minimum of responsibility and a maximum of luxury. All forms of authority, all things which demand self-discipline have been laughed at, or at least neglected. Freedom from obligation rather than freedom for service has been made our ideal."

Moreover, business is no longer confident of itself. It is going along from day to day taking orders and refusing to think of tomorrow. It is time to realize that there is something beyond government and that that something is the only possible savior of the soul of government. It not only can but must sit in judgment on the ruling forces of this country. And because of it the government of the United States can well afford to grant exemption from military service to conscientious objectors, provided those objectors demonstrate by their lives, including patience and long-suffering hard work, that they are proper agents for carrying forward a sacred responsibility.

This something rests upon the convictions of men and becomes effective when it no longer fears death, or the condemnation and oppression of men; but on the contrary, gives itself joyfully and completely to a way of life that does not derive its authority from wearing a crown, bearing a title, or occupying a chair of erudition in some profession. Such authority comes from within the hearts of men, from "the centers of eternity" that have been built up within the depths of man's innermost being; from minds that have been sensitized to the uses of power and from spirits that release unfathomed resources of ingenuity and courageous effort.

Beholding the world in chaos, let us not be downhearted. The successes of the totalitarians do not destroy the thesis of the Society of Friends but strengthen it a thousandfold. Men must not be afraid; they must give their lives to a cause that is greater than life itself. They must accord infinite value to human personality rather than to national unity. They must establish justice by reconciling the implications of a dream of perfection with the realities of time. Such an eternity-centered purpose, fully lived out in every day experience, can and will restore confidence and provide a stable foundation for national life.

II

A survey of Friends' journals and minutes of Monthly Meetings from representative sections of the United States and England reveals that the Quaker's sense of justice rests not on legal precedents and court decisions but upon the requirements of right living in a changing society. These requirements are determined both by the convictions of individuals and the careful balancing of many points of view in group discussions. They arise out of the confidence that never stands still but bubbles up and settles back in perpetual rhythm of discontent and assurance; a confidence that grows out of non-predatory individualism and group desires in which initiative is stimulated and choices clarified in a progressive march of human endeavor. It rises out of concern for human betterment and reduces tension between individuals and groups.

This Quaker sense of justice allows for differences in thought and action while it throws a band of confidence around a bundle of Friends, gripping them together into a beloved society that is guided by the power of God. This bond of justice becomes increasingly effective the more inclusive it is. Truth is found in the convictions of life's essential wholeness. Studies of facts and of value, of nature and society, are brought together in a deepened understanding of the world and of human personality. No longer is it possible for persons to follow materialistic self-seeking in business and spiritual self-surrender in religion. These must be brought together under a sense of the presence of God. The more completely the individual is filled with a sense of the guiding presence of the Eternal, on the one hand, and of an evaluated under-

Urn of the Years

Thoughts for a New Year

I have treasured many things in the urn of the years:
Bits of conversation, the faces of friends;
When I lift the lid a part of the past appears,
The accumulation of memory's odds and ends:

The trophies of youth's adventures, and scraps from books;
Pictures that time has hidden in secret nooks.
It has been a receptacle too for the somber things:
For a harp that is mute, and a bell that no longer rings.

Why have I hoarded what should have been cast aside:
The dull reminders of failures and wounded pride;
Old relics of broken dreams with their tarnished gold;
And souvenirs of capricious loves grown cold?

I will empty my urn with a gesture that's bold and sweeping
With never a sigh for its tattered and tawdry store;
Make adequate room for the future's gifts worth the keeping
While a new-born hope enlightens my heart once more!

LUCILE CHANDLER.

Minneapolis, Minn.

standing of the material universe on the other, the more balanced his judgment becomes. As Dr. Edwin Aubrey says, this balance is not that of fixity but of equilibrium attained like a tight rope walker by extending the balancing pole of reason to the uttermost ranges of human thought and Christian faith.

It is clear that the grouping of individuals into a fellowship, a spiritual fellowship, practicing an attitude of suspended judgment and tolerance is not enough. These useful manifestations of the spirit of God must be geared into the realities which surround us through the performance of useful work. People must plan together and strive without ceasing to make their dreams come true. They must experiment with newer and better methods of translating the love of God into human life. They must discover new techniques for working with people without undermining self-confidence and individual responsibility. They must understand the value of humility, not in its false and parading sense, but in its genuine fundamental essence where the individual becomes merged with the eternal spirit of love and concern for others. It must become acquainted with suffering that sustains one through any amount of terrorization, loss of property, or physical distress.

III

In a series of significant experiments now going on, or in prospect, the Society of Friends is pointing the way to a new order that must emerge and which our souls tell us is emerging from the world revolution that now seems to be engulfing us all. In a never-to-be-forgotten experience, a group of college men and women met on the south side of Chicago, Illinois, during the past summer, in the midst of exploitation, poverty, and crime to provide through sweat and pain a demonstration in the restoration of confidence and the re-establishment of justice and responsibility to disadvantaged Negro people. Without money, these college students, teachers, and administrators gave themselves to a united purpose of changing things from the way they were into the way they ought to be. Through hard work and joyous living, suspicion and indifference were wiped away; neighborhoods united in a common desire for a more wholesome life; and the way opened for the spirit of God to work with increasing effectiveness. The spiritual and intellectual unity that came from worshipping, thinking, and working together can not be described. It can only be experienced.

On one occasion when race tension appeared over a feared discourtesy to the white director of a southside property owners' association, who had been invited as a camp seminar guest, it was suggested that the whole group settle into a period of quiet meditation asking our Heavenly Father to lift us above the plane of opinion and contentious spirit to that of fellowship and Christian love which had pervaded the group so completely in previous weeks. After a time of living silence, one of the Negro campers in broken voice said that he now understood how it felt to be persecuting a person of another race. It had done something to his soul, he said, for which he asked forgiveness of the group and prayed his Heavenly Father that he would be lifted above such a spirit. This testimony called for similar responses from other Negro and white campers until like two mighty seas our divided spirits were reunited and fellowship across racial lines and inherited attitudes became a living reality.

Moreover, in a university center where race prejudice had denied Negro students the use of dormitories, concerned Friends, in a spirit of irresistible and persistent good will, prevailed upon the university officials to give Negroes the same rights as those accorded every other person.

Again, in a social settlement which had become habituated to distributing Federal and State relief, a group of Quakers imbued with a spirit of confidence, justice, and social responsibility, undertook to change an institution that had unwittingly permitted itself to become an agency for furthering dependency, into a character building organization that directed the attention of individuals to inventive processes for meeting their own needs out of their own personal resources.

Furthermore, a meeting separated over theological and intellectual differences found that by developing a social center in an underprivileged area, their spiritual and intellectual differences were overcome. They were brought into a new fellowship with each other and with God. A missionary organization that had prided itself on the number of missionaries sent to a foreign field and the number of converts reported, found that instead of following the traditional method of forcing one's religion upon others, it gained new life by releasing illuminated souls from indigenous churches on the mission fields to return to this country in a two-way program of exchanging messengers in the love of God. The effectiveness of intevisitation between Christian churches in this and other countries has great promise and is in line with the Friends' way of bearing testimony to that life that knows no bounds of race or nationality. And, an educational institution that had become enmeshed in the traditional method of classroom instruction found that by placing selected students in communities where maladjustment and lack of privilege presented opportunities for needful service, it could immeasurably stimulate the educational process, build up confidence among students and strengthen an appreciation for human personality in the community.

These, and other experiments now in process or envisioned, reveal the workings of new wine within the Society of Friends. Let us take care that this wine is not in old wine skins for, as the missionary and evangelical movements of fifty years ago burst the wine skins of Quaker quietism to bring in the foreign missionary movement and establish pastoral systems, so now this new life may overturn our smug meetings for worship and destroy imperialistic methods of trying to obtain converts in the home and foreign mission field. A Society of Friends capable of caring for the wine of the new order must rest upon the confidence that comes from a life committed to the power of God. It must extend its horizons of intelligence and faith in a balance of judgment and responsibility adequate to match our day and opportunity.

Fisk University, Nashville, Tenn.

The Inevitable Peace

By Francis Doan Hole

THERE are many persons who are shouting that war is inevitable because of human nature. But countless voices of Christians of the past, present, and future, are saying that peace is inevitable because of the nature of God.

The beauty of children's sleep, the gentleness of the repose of death, the strength of still mountains, the mystery of the quiet of deep waters, the power of the tides, are attributes of the peace which is inevitable. Turbulence finds its scope in spheres of calm. Noise is a parasite on

silence, hysteria treads upon plateaus of good sense, a realization of imperfection draws nourishment from springs of goodness which never go dry. The Bad Lands of South Dakota are made possible by the great plain from which they are cut, and when the rivers shall have done their work, a new plain will stand where countless hillocks now are. Even so, wars feed on acres of peace, only to subside to a new peace at a lower level.

Christians go about the streets like prospectors after gold. They carry with them the knowledge of a secret treasure. To know of the inevitable peace within and without, when the newspapers know only of inevitable war, is to hold a great secret. To know that human nature can be transmuted into a godly nature is to possess the key to the mastery of the greatest alchemy of all. Apprentices in this art find the dark ages still more dark, by contrast with the light of secret knowledge. And the glad light seems the more dazzling.

It is invisible light which enters fluorescent substances and which comes out again as a strange new brightness where none was seen before. The incredible radiance of true Christians springs from the invisible peace of God which enters them, and which they interpret.

Pirates on the high seas once walked their prisoners along a plank which led to a death in yielding water. Jesus considered such a fate preferable to the fate of him who causes a little one to stumble—to lose a sense of appreciation of the fundamental, beautiful mystery of our existence. The swarthy pirate was practical and did away with excess human freight, in order that his quest for riches, not his own, might proceed unhampered. Jesus is practical, and persuades men to stand in awe of the godly stuff of which human life is fashioned, in order that those who have turned toward the gates of the Kingdom of Heaven may not be beaten back by their dull-spirited companions, and thus be prevented from laying fast, now, upon the riches of the sacred peace.

From the jungles of human lature, look-outs in the treetops are even now beholding the promised land of the Divine Nature, stretching out infinitely toward encompassing horizons of inevitable peace.

Earlham College, Richmond, Ind.

Making the Issue Clear

A Quaker C.O. Addresses the Court

IN OUR last issue we announced that on December 27, Edwin A. Sanders, a member of the Faculty of Pacific College, was sentenced by a federal judge at Portland, Oregon, to work for one year in a federal work camp as a penalty for declining to register for the draft. He is located at Fort Lewis near Dupont, Washington.

Meantime we have received the newspaper text of the statement which he made to the court explaining his position. In a personal letter, President Levi T. Pennington of Pacific College, says: "I think I never heard a speech based on profound conviction that was so free of cant and of anything theatrical, and at the same time so quietly and convincingly dramatic." Speaking for himself, Edwin Sanders writes to relatives: "Attention should no longer focus on me, but should rather focus on the things for which I stood."

As a contribution toward fixing this focus in the minds of our readers, we reproduce the statement which our courageous young friend made to the court.

"I would like to tell you why I could not register under the Selective Service Training Act. I have always held and hold now a religious conscientious objection for all war and to all preparation for war. I believe that the present registration for conscription has no other purpose than preparation for war. And, I believe that to register according to the provisions of the act is to register approval of the act, and this I cannot do.

"I wish to make this issue clear. It is not alone that I cannot personally give combatant service nor train for such service. If my objection went no further, the law itself could provide for the situation for in its wisdom it has made this concession to the C.O. But I am opposed to this law because its purpose and philosophy is based on combatant service and training, and I believe that to conform to the law even in accepting the exception it makes for me is to approve and conform to that purpose and philosophy. In times of war a man's conscience allows him to go only so far. I have drawn the line at having anything to do with this conscription for war measures.

"There is a religious foundation for this belief. I am a member of the Society of Friends—Quakers—a religious sect who, for over three hundred years, has held the belief that there is good in every man. We call it the Seed of God—and the fact that it does not seem apparent in the one we meet does not give us ground, we believe, to act as though it were not there. This faith has been a practice. From earliest days our history has been the history of relief for the suffering; of education for peaceful living; of the bettering of race relations; of prison reforms; of programs of reconstruction after war; of feeding starving children during the war in Spain (on both sides); of work and study for a better America. You can't believe that there is good in every man without feeling a concern for his condition; nor can you comply with a law which asks your support for a law which substitutes hate for a so-called enemy to understanding, and armed preparedness for intelligent good will.

"It is important that today I stand uncompromisingly for this principle, as today nearly every one allows compromise on nearly every issue. Christians have said so long and so loud that it is better to love an enemy than to destroy him; to feed him when he is hungry; to clothe him when he is naked —that no one believes it any longer. Christmas messages of peace and good will become mockery. Mothers with little children are arguing that it is not expedient today to feed little children because they're starving. Rational men of every nation who have outlawed war and its selective service and training laws in their hysteria-free moments, now talk of preserving democracy through war's irrational methods. Someone must stop this shallow way-of-the-wind thinking. Someone must bear testimony to a faith in positive principles of love which will not be shaken. The fact that such a stand may require imprisonment does not alter its truth nor the need for such a stand.

"I have entered a plea of guilty to the indictment as read in this court but I am not a draft evader. On the 16th of October I voluntarily presented myself at the appointed place of registration and submitted to the chairman of the board a statement of why I could not register. A few days later the Vice-President of Pacific College and I appeared voluntarily in the office of the District Attorney to give any information or explanation which the government might require. And, finally, I

have entered a plea of guilty in this court to facilitate my government's procedure.

"I am not guilty of criminal intent. I do plead guilty to having planned this disobedience of the Selective Service Law for a long time. It has been in the process of being formed since the days of public school when we were made to sing "peace on earth, good will to men"; from the days of college when debating societies and history professors proved over and over again the futility of war; from the summers of those college years when, in 1935, I worked eight hours a day in a Negro-Italian tenement district of Philadelphia to try to create a community center as we studied needs and problems of that community; from the summer in a Quaker work camp in the TVA district of Tennessee, where again we were trying to work and study in a region where new forces were active for creating a better America; since the summer when I organized peace sentiment in an Ohio county before an election and tried to warn prospective legislators against enacting such laws; since I became a member of the Pacific College faculty, a school which celebrates this year its fiftieth year of service to religious education in the Northwest. Here in the Willamette Valley we have found young, clean, courageous men and the realization that there must be clean, courageous men along the rivers Rhine, and Po, and Thames and Yangtze. It is from these experiences that has come the willful intent to have no hand in this war measure.

"I am not guilty of wanting to go to prison for my beliefs. The fact that I prefer the penalties of this law to complying with its provisions does not mean I want to go to prison—it suggests that I recognize as a law-abiding citizen the responsibilities for breaking a law. But at the same time I realize that our country needs the services of every person; I will be only a burden to a society which feels it must protect itself from me. I am guilty of being an individual who believes this war system is wrong and whose conscience will not allow him to compromise with it. This witness and testimony must not be shaken. I am confident that the real defense of our great country lies in her turning to principles of understanding the needs of men; of providing ways whereby they can rise to their true dignity and to stop cowering behind military appropriations, conscription acts and training camps."

If there be anything, in fact, wherein the views of God and the impressions of men are apt to be at total variance, it is in respect to the solemnity and importance of ordinary duties.

—HORACE BUSHNELL.

STEWARDSHIP COMMITTEE GETS UNDER WAY

At the meeting of the Central Committee of the Five Years Meeting in December, a Stewardship Committee for the year 1941 was appointed to serve as a central group for the purpose of collecting and preparing appropriate materials on stewardship for the entire Five Years Meeting and to assist the various Yearly Meetings through the means of consultation and leadership.

The following were appointed to serve on this Committee from the Central Officers staff: Merle L. Davis, Percy M. Thomas and Walter C. Woodward. Other members appointed were Clayton Johnson, Indianapolis; Donald B. Spitler, Carmel; William J. Sayers, Muncie; and John Compton, Anderson. The Committee was authorized to make additional appointments as may seem desirable.

The first meeting of the newly appointed Committee was held on January 7, at which time the following officers were appointed: John Compton, chairman; Percy M. Thomas, Vice-Chairman; Merle L. Davis, Secretary.

A number of recommendations were made by the Committee in regard to materials and methods of stewardship education. As this is a relatively new committee within the Five Years Meeting, we are finding that one of the problems is not only the question of the distribution of our material but also the use of the material after it is distributed. The Committee feels that more study should be made of the problems of stewardship throughout our meetings. In order to encourage this the Committee offers to furnish up to twenty copies each, copies of the pamphlet, "Stewardship, the Key for Our Time," and the "Handbook of Christian Stewardship for Friends Meetings," to any meeting which will make a study of the problems of stewardship either in its regular midweek meeting or in a special discussion group of the membership.

The Committee recommends that in the Pastor's Short Courses of the various Yearly Meetings, a study course on the methods of stewardship be offered to the pastors, and the Committee further agrees that wherever feasible it will cooperate with the Yearly Meeting in furnishing a leader for this study course. It has been recommended that wherever Regional Conferences within the Yearly Meetings are held we should like to cooperate with such conferences in the discussion of stewardship with two groups of people separately: (a) with pastors alone; (b) with the membership of the meetings without the pastors present.

The pamphlet entitled, "Stewardship Begins in Childhood," by Mabel Niedermeyer, authorized by the United Stewardship Council, has been found quite valuable. As our supply is practically exhausted the Committee authorized the purchase of a limited number of additional copies, if possible with the imprint of the Committee, as in the previous issue.

Authorization was given for the purchase of a quantity of the 12-page pamphlet entitled, "A Little Problem in Relativity," published by Smith H. Lindsay, for the use of Friends throughout the Five Years Meeting. It was suggested that between 500 and 1,000 of these be secured.

As a source book for pastors, Bible School teachers and church officers on the question of stewardship, the Committee recommends the book entitled, "Into My Storehouse" by John E. Simpson. The Committee approved placing two copies of this book in the Lending Library at the expense of the Committee.

The Committee also recommended that the Book and Supply House stock a limited number of the pamphlets:

"Financing Our Church," a 48-page booklet published by the Mission Council of the Congregational and Christian Churches.

"Financing the Church," a 32-page handbook for the Every Member Canvas, compiled by Rev. Alva V. King of the General Council of the Presbyterian Church of the United States in America.

"An All 'Round Approach," by Arthur H. Limouze. A treatise on how one church conducted a program of stewardship education. This is especially recommended for pastors.

Considerable concern was expressed by some of the members of the Committee for a wholesome awakening on the part of members of the Society of Friends to our financial obligations towards the development of a Christian world during the next two or three years when apparently there will be a greater amount of money in circulation than in the past. The three members in the Central Offices were asked to take under consideration the possibility of calling a special meeting of representative Friends from a number of the Yearly Meetings for the purpose of studying the most effective approach to this problem throughout the Society.

UNFULFILLMENT

How many races have almost been won?
How many poems have almost been written?
How many people have almost lived?
Too many.
And it takes so much to do it almost,
So little more to do it complete . . .
And yet that little counts for more
Than all that made up the exhausting almost.

PRISCILLA DUXBURY.

New London, Conn.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

CONCERNING UNITY AMONG FRIENDS

Editor, THE AMERICAN FRIEND:

Is there not a tendency to oversimplify the problem of unity among Friends? It is easy to say we must practice good will among ourselves, we must become a manifestation of the way of love, we must unite, and so on. But these exhortations have the shortcoming which is true of so much of our preaching—preaching that is long on abstract principles and short on the detailed application of those principles.

Suppose we should at once say, "Very well, we unite." In the meetings for worship that would follow, you would have some making references to Jesus as Lord and Christ. Others would feel a tension at once, and would want to reply along Unitarian lines. Some would want to make use of their backgound of evengelical thought and teaching. Others would immediately fly to the rescue of a different type of thought and teaching. Some would want to emphasize the missionary outreach. Others would leave missionary work up to the Inner Light and give larger emphasis to relief campaigns. Some would say, "There is one Fundamental we cannot let go, and that is the meeting on the basis of silence." Others would say, "But we get more help in our situation from a carefully and prayerfully planned worship with hymns, special music, and a message that was refined by hours of silence, communion with God and the thought of His other messengers, before its delivery." Some would admit anyone who had a good reputation and believed in good will. Others are sure that belief in good will is utterly inadequate for the foundations of a religious society, or for the perpetuation of good reputations.

What then should be our course? We could remain aloof, make no further efforts for unity, and propagandize our respective memberships giving them the best half of the truth about ourselves and the worst about those of the other branches. Probably most Friends could not be easy over this kind of attitude. But neither can they be easy about haste in attaching the word "unity" where the fact of unity does not exist. Before the wheels of the organized machinery of our branches are thrown into gear together, someone must do some straight thinking about the danger of stripping gears. There are contacts of electric currents which make for light and power and there are also contacts which blow out fuses, start fires and destroy lives.

If we really want closer fellowship there will have to be a certain degree of tolerance, of course, but the word "Society" will have no meaning unless there are principles of faith and action which are generally accepted by its membership. And that tolerance will have to be applied in other fields than those of belief. Most books on Quakerism put the pastoral system into footnotes. When more than half of our total membership believe in such pastoral care we who want to promote unity must abase ourselves and say to the footnote Quaker, "Friend, go up higher." In a city of three Friends meetings, one of them has made an earnest endeavor to unite all Friends. It calls itself, "The Friends Meeting of ————." When it began there were two Friends meetings in that city. Now there are three. Perhaps there should be three or even more but the experiment has shown that the way to unity needs a lot of careful engineering before the traffic is placed upon it.

To say that such engineering is impossible is to make a serious charge against the validity of our whole message of peace and good will. But there must be the same kind of consideration for concerned minorities which finds expression in our business meetings. This matter of unity is not one which can be arrived at by getting a majority vote. There must be a way in which educational and evangelical processes, the divinity and humanity of Christ, the missionary outreach and the ministry of relief, the pastoral Friends and the non-pastoral Friends can be geared together; but to say it can be done by a simple thrust of a gear shift lever named "unity" seems to me to be ignoring certain elemental principles of engineering.

JESSE A. STANFIELD.

Baltimore, Md.

WHAT WE MUST CRY ALOUD

Editor, THE AMERICAN FRIEND:

I have read your issue for December 19, with despair: so many articles mulling over the horrors of things as they are—war, poverty, and crime. Every writer urges us to think straight for the bringing about of a better world tomorrow; but none gives the results of his own straight thinking by offering a definite plan for humanity which would bring temporal and spiritual peace, well-being, and the larger life.

All the writers were passing the buck to everybody else: Was it modesty in withholding a definite message for the making of a wholesome world?

As Jesus' disciples in the world today, we must cry aloud, from the universities to the slums, "Hear ye, hear ye, unite at the ballot box to vote into your collective and democratic ownership, management, and operation, the big machines and resources by which you all live, but which can no longer be owned and operated by the individual."

Then, and then only, will all mankind have that mutual interest in, and responsibility for, the affairs of their own maintenance, which are necessary for the development of brotherhood, and the higher and more abundant life, both spiritual and temporal.

JONATHAN C. PIERCE.

White Plains, N. Y.
Christmas Day.

FEDERAL COUNCIL OF CHURCHES IS WARMLY EVANGELICAL

Editor, THE AMERICAN FRIEND:

Appointed by the Five Years Meeting at the recent sessions as a delegate to the Federal Council of the Churches of Christ in America, I discharged my responsibility by attending the biennial meetings which were held in the magnificent Hotel Dennis at Atlantic City, December 7-13. This hotel, by the way, is owned by a Friend, a member of Atlantic City Meeting, and is capably managed by a Methodist. Also it should be noticed that no alcoholic liquors are served or sold in this, one of the largest of the city's hotels.

It being my first acquaintance with this very influential body, I was not surprised to discover that most of the leading churchmen of America were present: Dr. John R. Mott, Dr. William Adams Brown, E. Stanley Jones, the Archbishop of the Antioch Syrian Church, and Dr. George A. Buttrick, to mention only a few. Knowing that my colleagues present will report their impressions, I shall confine myself to a phase that is obviously near my heart.

First, I was agreeably surprised at the warm evangelical atmosphere pervading all of the meetings. There was a marked sense of loyalty and devotion to the ever-present living Christ, and with this the Council's feet were well on the ground. With representatives recently returned from Europe and South America, first-hand knowledge moved the Council to explore every avenue whereby help can be given to stricken peoples.

The National Christian Mission that is being conducted by the Department on

Evangelism was reported by E. Stanley Jones, Muriel Lester, and Jesse M. Bader. It is very clear that no single denominational body could have tackled or carried through with such amazing success, what has been done and will be done by the Federal Council's Commission on Evangelism. Literally hundreds of thousands of people, especially young people of high school and college age, have been reached, and, according to Dr. Jesse Bader, the doors are wide open, in fact they are off their hinges for Christian leaders to enter these halls of learning, and bring the message of the Gospel to ready listeners.

In this one supreme effort to round up the un-churched of America, do I see the justification of a Federal Council of the Churches of Christ in America. Not the least of its successes is this one department. When we report that several bishops of the Episcopal Church were actively present, and the very latest addition to membership is the Episcopal Church, we must give thanks for the vision made clear which has brought into being the Federal Council of the Churches of Christ in America.

JAMES A. CONEY.

North Berwick, Me.

COALS OF FIRE—A NEW MEANING

Editor, THE AMERICAN FRIEND:

My esteemed friend, Dr. S. B. Laughlin, once related this incident. While a teacher in the Friends Mission at Ram Allah, Palestine, he noticed that one of the boys had a bald spot on his head. His curiosity compelled him one day to ask the boy how he happened to have that bald spot. He replied: When a little fellow I had a bad fever and mother put coals of fire on my head to draw out the fever!

There flashed into my mind at once a new meaning in the well-known text about coals of fire. I had always thought of it as a fine, gentlemanly, yes, Christian, way to make an enemy so ashamed of his evil conduct that he would give it up. One might even rather pride himself that in this genteel way he had avenged himself and gotten even with his erstwhile enemy. However, that little story from Palestine banished such an idea forever. The coals of fire were a love-administered remedy, a cure, for the fever that was burning out the life of the dear son. Just so, a love-inspired deed of kindness, meeting a real need of an enemy, is a remedy, a sure cure, and the only cure, for the consuming fever of hatred which is burning out the very life of nations today. Thus evil is overcome with good, and an enemy is converted into a friend.

CHAS. C. HAWORTH.

Salem, Oregon.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

THE INNER VOICE

BY NINA WILCOX PUTNAM

Sheridan House, New York, 309 pp., $2.50

This is a lively story of the Quaker march for freedom from the Carolinas to the Northwest Territory and on to "Bleeding Kansas" in border warfare days. As the title indicates, the book is a chronicle and an interpretation of the divine illumination and the inner compulsion which put Friends on the American frontier of the Anti-Slavery Movement. As such it is, in fact, an appreciation of this spiritual motive power, presented in a novel by one who interprets Friends from the outside, so to speak. Nina Wilcox Putman was first known to the reading public many years ago as a writer of sprightly, humorous stories, but in more recent years has aspired to more extended and more serious literary efforts.

The first part of the story, located in North Carolina, is pretty largely a duplicate in its dramatic high-lights of the two striking incidents which were forcefully related by Wilson S. Doan in his brief novel, "Bush River," now out of print. We refer particularly to the startling and prophetic deliverance of Zechariah Dix in Bush River Meeting, and the trial in which the young hero was freed from a charge of freeing his Negro slave when it was revealed that title to his slave property was actually held by North Carolina Yearly Meeting. Following an interregnum, during which the characters of the story settled for some years in Indiana, the second and perhaps major part of the story moves to the stirring days of Osawatomie Brown in Kansas.

This is not a great novel, but is one which will certainly hold the undivided interest of the reader from beginning to end. The scarlet thread of "the inner voice" runs consistently throughout the narration. However, when a writer presumes to interpret the life and ideals of any particular group, he or she must be judged on the basis of the authenticity of such presentation, even in detail. From this point of view, the story leaves a good deal to be desired.

It would be too much to expect that such a novelist would not slip up on an occasional detail, but the author of "The Inner Voice" makes some "breaks" that are too glaring to be ignored. For example, in attempting to use the plain language throughout the book, she uses the pronoun "thee" in the plural: "Thee cannot be Quakers and own slaves." . . . "Thee are not Friends." It is freely conceded that Friends have generally misused this pronoun by making it subject as well as object, but we have never heard of Friends being guilty of this egregious error which Miss Putnam attributes to them.

However, this is not as serious an error as is her lack of understanding and appreciation of the solemnity and dignity of the ceremony of marriage after the manner of Friends. As pictured by the writer it was little more than an incident, hardly more than an interruption, in a routine meeting for worship. We quote: " 'Friends, thee are my witnesses that in the presence of thee, I take this, my friend Nancy Blair, to be my wife, promising to be a loving and true husband to her, and to live in good order of truth so long as it shall please the Lord that we live together, or until death.' Then Nancy murmured her reply and it was over. William and Mary had come forward and joined their hands with Jonathan and Nancy's, and like dancers at a Maypole they tropped out the back way as a sentimental murmur arose from the meeting." A more extended quotation would show that the author has little understanding of the setting for such a serious occasion, as well as inadequate appreciation of its spirit and significance. Other inconsistencies and an occasional historical inaccuracy might be cited, but we do not wish to seem hyper-critical.

May we repeat, this is a thrilling story which makes up considerably in narration and action for certain inaccuracies of detail.

W. C. W.

A WINTER TIDE

(Pendle Hill Selection)

BY ROBERT NATHAN

Knopf, New York, 1940, 54 pp., $2.00

Whoever speaks to those who are sad and suffering and frightened must, if he means to help them, do two things: he must recognize the full seriousness of their plight, and he must offer them a hope that is not showy, but real and deep. He must both comfort and rouse. The "firm foundation of unyielding despair" which Bertrand Russell once recommended so highly is false and stultifying, as the facile optimism of shallower minds is false and exasperating. To our sad and suffering and frightened world today, Robert Nathan

speaks truly in a volume of poems entitled "A Winter Tide."

The similes for the present situation that rise inevitably in our minds are those of cold and darkness, the coming on of night and winter. We tend to forget that winter and night are but phases of the cycle, that spring and morning do come, though the scene upon which they smile may be changed indeed. The poems in this little volume express all that is implicit in the title, the coming on of the icy enemy and the promise that "the tide must turn again to sea." They are concerned also with the necessity for cherishing and furthering the good life during this period of dark and cold, as

". . . . the tree with piety keeps fast
The bud and blossom hidden in the bole."

"A Winter Tide" does, in so far as a single book of poems can, both comfort and rouse.

Part of its comforting quality comes from its beauty. Mr. Nathan is a genuine poet. In the best of these poems his phrases are sensitive, evocative, lovely, his cadences musical; they fit his thought and convey it with clarity and a sense of inevitability. This satisfying and rare combination brings a pleasure of its own. As Keats said,

"Yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits."

The poem called "The Root and the Flower," perhaps the most memorable and moving in the book, appeals as much for its sheer beauty as for its truth which, Keats to the contrary, are not necessarily identical.

There is in these poems no glossing over of the pain and danger of the world, the iciness of the winter or the "evil in the dark." The first group of sonnets, the "Letter to Europe," the "Prayer for Exiles," to select but a few, recognize it calmly and clearsightedly. The poem called "A Note to Politicians," written with a touch of irony and a deliberate understatement, contains perhaps the most shudderingly ominous warning. The loss of freedom (and of how many other precious things) comes, it points out, not by revolution but by a "worm in the wood, a little flaw in the flute:"

"It is this: that we are not sure enough
that we want it.
It is this: that we give it away like
bits of an old house,
For something new, a car, a peck of
potatoes."

Only when the danger and the suffering are understood and accepted, can any expression of hope have reality for those who suffer. Only when the hope and the faith go deep through the marshes of the temporal to the bedrock of the eternal, can they bring conviction to the tortured mind. Morning after night, "the spring unending and the waiting leaf," the life within the seed, the turning of the tide, the four doors which open on the skies: these Robert Nathan finds to give us hope, and something more:

"Turn not away and cry that all is lost
It is not so, the world is in His hands
As once it was when Egypt's mighty
host
Rode to the sea and vanished in the
sands.
For still the heart, by love and pity
wrung,
Finds the same God as when the world
was young."

He says much to comfort us, and also something to rouse us. Sunshine and warmth will come again, but what of the dark cold now? What are we to do with it? There is no vacuum. Something takes place during this winter night. Are we to make "of grief a weapon and a stone?" or are we to find some more creative way of meeting trouble?

"It would be wiser, since we live in fear,
To use our sorrow to correct our ways.
If winter be the color of our days,
Then learn of winter to be still and
clear."

ELIZABETH GRAY VINING.

FINANCIAL STATEMENT

REPORT OF UNITED BENEVOLENCES

(April 1, 1940 to December 31, 1940)

Received from Yearly Meetings:	
Baltimore	$ 1,863.20
California	91.00
Canada	25.00
Indiana	9,820.33
Iowa	4,462.40
Nebraska	390.03
New England	1,851.48
New York	1,632.82
North Carolina	2,736.35
Western	5,497.97
Wilmington	955.64
Other Sources	2,855.84
Total Receipts	$32,182.06
Distributed to:	
American Friends Board of Missions	$24,855.81
Peace Association of Friends in America	682.48
Board on Christian Education	1,231.85
Board on Public Morals	193.00
Board of Education	94.36
Fund for Aged Ministers and Missionaries	1,382.37
Cooperative Fund	3,600.00
Emergency Fund	142.19
Total Disbursements	$32,182.06
Estimated budget for year 1940-41	$68,186.00
Receipts to date	32,182.06
Balance to be raised my March 31, 1941	$36,003.94

WORK OF THE TRUEBLOODS GREATLY APPRECIATED

Three Indiana meetings in Walnut Ridge Quarterly Meeting, Greenfield, Charlottsville and Carthage, were recently strengthened by the ministry and helpful counseling of Willard O. and Caroline Trueblood. The characteristic results of their services were those so important to every meeting—encouragement, unification and spiritual development. In each community they won the appreciation and support of non-member attenders. Their work in the public schools and among the young people was particularly valuable. We heartily commend them and their services to any meeting desiring workers who can fit into any community situation creditably and constructively.

MEET THESE RESIDENTS OF QUAKER HILL

The sketches of Quaker Hill residents included here are designed to give the reader a brief introduction to each one. It is hoped that this introduction will form the basis for further personal acquaintance, as all the new Americans are anxious to increase the number of their American friends. Suggestions about prospects for employment will also be appreciated if some thought comes to mind in connection with any of the following residents. Communications may be addressed to me at Quaker Hill, Richmond, Indiana.

R. L. ANTHONY, JR.

MISS EUGENIA BASSANI is a youthful chemist who was formerly a resident of Italy. She has been a teacher and research assistant and for a year was director of the Chemical Laboratory of Health for the colony of Lybia. She has had experience in chemical industries and is fitted for work in commercial establishments utilizing biological chemistry. One of her degrees is in pharmacy. She speaks French fluently.

WALTER ELLINGER left Frankfort, Germany, just before the outbreak of war. His wife and two small sons were not able to follow him to England, but he hopes that his family will be reunited in this country before long. During a year in England while waiting for his U. S. permit he was not allowed to hold a position so he made use of his time in becoming acquainted with the culture of London and also made a study of contemporary English religion. He made the acquaintance of several well-known Quakers. While in Germany his work for seventeen years included selling and administrative functions in the research department of a large metal smelting and processing firm.

GEORGE FREUNDLICH was for a number of years a lawyer in Vienna. He stayed in England for several months while on his way to this country and was able to perfect his English as well as aid in the refugee work there. He does not expect to train for the legal profession in this country but it is his hope to find some position in a related field where he will be able to put to use his native ability for organization.

RICHARD HERZ was the successful owner of a ladies' hat factory in Bochum, Germany, and before he acquired this business he was for a number of years the representative for a ladies' ready-made garment firm with a territory that included France and Belgium. He speaks French fluently. He can design and manufacture hats and can also design ladies' clothes. In the East he held a position as a household worker and chauffeur. His favorite hobby in Germany was free balloon piloting and in 1932 he was champion. A ten year old son is with him and is now attending public school. His wife is not living.

JULIUS AND HANY HUSMAN are a couple who came to this country over a year ago from Vienna. They spent almost a year in New York City, but are now seeking a home in the Middle West. He was born in Russia, she in Poland. He was connected for a while with a boys' school in Zurich, Switzerland, run by his brother, and then moved to Vienna where he published a historical guide book of the city. Mrs. Husman was employed as a bookkeeper in a Viennese insurance firm. They have been married ten years.

MISS KATE KORFER is a business woman and teacher from Berlin. She taught business subjects in a public business college for ten years and then was employed as a secretary in a moving picture concern. She knows the publishing business, her father owned a publishing house where she worked. She has also done compilation work for a technical author and translated a children's book from German to English. She is fond of walking and outdoor sports. In Germany she never missed the skiing in the mountains during the Christmas holiday season.

MISS VERA MITLIN is a Russian by birth who lived for a number of years after the war in Berlin where she was a private tutor for students who were studying in the university for degrees in history. She considers her field Russian language and European history and she hopes to find translation or teaching work in this field. At the present time she is taking courses with this in view. She would like to supplement her study with some work with children, in whom she is very interested. During the war she gained considerable experience as a nurse on the Russian front and as the matron of a hospital.

RUDOLPH RIEGER was for a number of years a resident of Czechoslovakia although he was born in Germany. He is unmarried and a printer by profession. In 1938 he left Germany and secured a printing job in Sweden where he learned the language and remained until after the outbreak of war. On his way to this country he travelled through Russia and Siberia, and sailed from Japan to Panama where he stayed for several months until it was known whether he would be able to go to South America or the United States. He is a rugged young man and is known to be a strong swimmer. He hopes to become located near a river or a large body of water where he can combine swimming in the summer with printing.

FREDERICK SCHWEIGER is a business man from Vienna where he was connected for several years with a grain dealing firm. He is thoroughly acquainted with tariffs, bookkeeping and office management as well as with buying and selling. He was a successful teacher of languages in a boys' school in England and taught adult evening classes during the year that he was there waiting for his U. S. permit. He is not married. For a long time he has held a deep interest in country people. In Europe he spent much of his vacation time in becoming acquainted with people of this type in several countries. It is his hope to find work in a smaller community here.

NORBERT SILBIGER was a member of the staff of the last Austrian chancellor, Schussnigg, in the capacity of newspaper editor and owner of the official news agency for business news. He was also a professor in the business college at Vienna and served as librarian of the Chamber of Commerce. Besides his newspaper training he has had considerable experience in theatre direction. During five years captivity in the world war in Siberia, he gained recognition for his production of plays for the prisoners with practically no resources with which to work. On his return to Vienna, he spent several years as director and stage manager of the State Theatre.

TO AID CONSCIENTIOUS OBJECTORS

(Continued from page 22)

is suggested that one state in the three or four lines provided, that under the Regulations, paragraph 363, he believes he should be deferred, but that he is a conscientious objector and must be placed in IV-E, if the class in which he is placed should be called up for military service later. This course has the advantage of calling paragraph 363 to the attention of the draft board and securing the normal deferments for the individual while at the same time making it clear that his ultimate claim is that of a conscientious objector.

APPEAL:

Should there be any objections to the classification by the local board, it is important to file a written request to appear before the local board in person (without counsel) within five days of notice of classification; and if the local board does not grant the request, within another five days a written request for an appeal should be sent to the National Appeal Board. (Due to the changes in personnel on the local boards it is a good policy to get all actions of the local board in writing and keep copies of all communications to the board.)

January 3, 1941.

C. O. Work Camps for Friends

Thomas E. Jones Outlines Program at Richmond Meeting

THESE responsibilities that are being thrust upon Friends in this time of national emergency should not be considered as a burden, but as a great religious opportunity. So said President Thomas E. Jones, at Richmond last Friday, who has been given a leave of absence from Fisk University to head up the new Civilian Public Service Section of the American Friends Service Committee. In establishing and supporting work camps for our conscientious objectors, with the sympathetic cooperation of the government, we should realize, he said, that we are engaged in the defense of democracy by strengthening the power of religious conviction and by demonstrating those spiritual ideals of love and service, without which democracy is but a political term.

Peace Board Sponsors Meeting

Thomas E. Jones was addressing a regional meeting at Richmond, called to consider the C.O. work camp program that is being worked out by the historic peace churches. The conference was sponsored by the Peace Board of the Five Years Meeting and was attended by the Yearly Meeting Superintendents and Executive Secretaries, by the chairmen of the peace committees and by a few other officers and workers of Wilmington, Indiana, and Western Yearly Meetings. C. Clayton Terrell, New Vienna, Ohio, recently appointed Chairman of the Peace Board of the Five Years Meeting, presided. Forenoon and afternoon sessions were held, with thirty Friends present.

National Service Board Formed

In the morning session, Thomas E. Jones explained carefully the present and developing setup in relation to the program to provide work of national importance for our conscientious objectors. First, there is the National Service Board for Religious Objectors, which is composed of representatives from the three peace churches (Brethren, Mennonites, and Friends), from the Federal Council of Churches, the Fellowship of Reconciliation, the Methodist Church, and the Church of the Disciples.

This Board has four purposes: to serve as an intermediary between the government draft boards and the peace churches and pacifist bodies caring for conscientious objectors; to help these peace churches to find suitable government camp sites and equipment; to act for the government as its agency for inspecting the camps and seeing that their work and conditions are up to government standards; and to clear with the government on matters of information and the interpretation of the law affecting conscientious objectors. The National Service Board for Religious Objectors has headquarters in Washington, D.C., with Paul Comly French, a Friend, as its Executive Secretary.

Peace Churches Assume C.O. Care

Shortly after the passage of the conscription bill, the Brethren, Mennonites, and Friends agreed that as far as they were financially able, they would assume responsibility for conscientious objectors not otherwise provided for. Proceeding according to this agreement, they are setting up C.O. camps over the country as needed. The American Friends Service Committee is establishing an eastern camp at Potapsco, between Washington and Baltimore, which will work on a park project. At San Dimas, California, not many miles east of Los Angeles, a forestation camp is being set up for the far western area. A mid-western cooperative camp is proposed, probably in Indiana, to include some conscientious objectors who are not Friends. Other camps are envisaged as they are required. The three initial camps are to be opened by the first of February.

Dr. Wildman First Camp Director

President Tom Jones thrilled the group by announcing that since the meeting began, he had received a telegram from Philadelphia which permitted him to announce that the first C.O. camp director to be appointed was sitting among them in the person of Ernest A. Wildman, who with his wife, Edith E. Wildman, will be in charge of the camp at Potapsco. Hearty applause greeted the announcement. Earlham College has granted a leave of absence to Dr. Wildman, head of the Chemistry Department, to allow him to render this important piece of work.

In addition to the large camps to be operated on the government C.C.C. sites, it is proposed that some smaller camp projects be developed at strategic places, as at Quaker Hill, where exceptional opportunities are offered for training our young people, young women as well as young men, in religious and social leadership that will render them more effective in developing that pattern of life that expresses our Christian philosophy in a world of conflict. The mid-western group favored such supplementary camps.

Named on Executive Committee

A general or executive committee is being formed to supervise the operation of the Quaker Civilian Public Service camps. Six eastern Friends have already been appointed as follows: M. Albert Linton, President of the Provident Mutual Life Insurance Company; John Nason, the new President of Swarthmore College; Bernard G. Waring, a Philadelphia manufacturer who is the Chairman of the Social-Industrial Section of the A.F.S.C.; Emily Cooper Johnson, Chairman of the Peace Section; C. Canby Balderston (brother of the late Robert W. Balderston) of the Wharton School of Economics of the University of Pennsylvania; and A. Reed Carey, a Philadelphia business man who has been associated with the Service Committee in its work for refugees.

Other members of this committee are to be appointed, it being agreed that a similar number should be named from the Five Years Meeting and the West. As members from the three Yearly Meeting area which the group on Friday represented, two Friends were named: C. Clayton Terrell of Wilmington Yearly Meeting and Isaac E. Woodard of Western Yearly Meeting. In addition to the Executive Committee, a National Advisory Council is suggested, the personnel of which need not be confined to Friends.

Purpose and Program of Camps

Briefly, Tom Jones named the following as the chief points in the purpose and program of these C.O. work camps:

1. From the religious standpoint—to give a clearer understanding and a deeper experience of the spiritual basis of the C.O. position.

2. From the Christian statesmanship angle—to study the problem of the kind of world organization required to make possible a world of justice and peace.

3. Educationally — to experiment in the field of adult education and seek to help campers to find their proper vocation in life.

4. From the physical work view—to adapt the work program of the camps to the conditions and needs of the sections in which they are located.

The daily and weekly schedule of camp activities, including worship, an eight-hour work day, study and public occasions of lecture and entertainment, will follow fairly well the pattern developed by the Summer Work Camps.

Government officials—Colonel Hershey and Dr. Clarence Dykstra, heads of the Selective Service Act administration, in particular — have cooperated helpfully and understandingly in planning the setup of our C.O. camps. For our use the

(Continued on page 39)

QUAKERDOM · AT · LARGE

A new member and the Secretary of the new Five Years Meeting Board on Public Morals is Harriette G. McCullough of Des Moines, Iowa. She is the President of the W.C.T.U. organization of her State and is a close friend of the National President, Ida B. Wise Smith.

* * * *

Mildred Holmes of Wichita, Kansas, joined the staff of the Friends Central Offices at Richmond the first of January as Secretary and Editorial Assistant in the office of Walter C. Woodward. A graduate of Friends University in 1939, she served last year on the staff of Scattergood Hostel for Refugees, near West Branch, Iowa.

* * * *

We read in the Friends University *Bulletin*, Wichita, Kansas, that our elderly friend and contributor, Henry Coffin Fellow, has recently been elected to the Eugene Field Society for his "outstanding contribution to comtemporary literature." Henry Fellow began writing verses at the age of eleven and is still going strong at eighty-four.

* * * *

Karl P. Schmidt, a member of 57th Street Meeting, Chicago, who has been on the staff of the Field Museum of Natural History since 1922, has been appointed chief curator of the Department of Zoology of that institution and began his new work in that capacity the first of the year. His wife, Margaret Schmidt, is President of the Illinois State Branch of the Women's International League for Peace and Freedom.

* * * *

Margaret R. Parker, who was for many years on the staff of our medical mission in British East Africa, is nursing in Vanderbilt University Hospital, Nashville, Tennessee. Her mother, Ida T. Parker, who has been ill for several months, is with her; also her sister, E. Louise Parker, who has been attending Falls Business College in that city, is helping to make the home. Their address is 1238 Eighteenth Avenue South, Nashville.

* * * *

William E. Byerly, who, with his wife Marion, directs our work among the Kickapoo Indians, has been made a member of the State Council of the Oklahoma Federation for Constitutional Rights. This Federation, organized in November, 1940, includes persons who became concerned at certain violations of freedom of speech and assembly which have been prevalent in Oklahoma since last spring. Also on this Council is Harry Carr, a Tulsa minister, and a member of the Wider Quaker Fellowship.

* * * *

Nearly 160 work campers, summer service volunteers, and peace volunteers, meeting together under the auspices of the American Friends Service Committee, held a holiday reunion and conference at George School, in Bucks County, Pennsylvania. A carload of students came from Iowa; another from California; and there was a good representation from Indiana. Several hailed from Texas, many from New England, some from Wisconsin, and one co-ed was present from Louisiana. Some had served in the Mexican summer seminar; others in the Cuban refugee hostel.

* * * *

We acknowledge appreciatively an invitation to attend the fifty-eighth annual meeting of the Indian Rights Association, to be held on the evening of January 16 in the Parish House of the First Unitarian Church, Philadelphia, at 2125 Chestnut Street. Jonathan M. Steere, President of the Association, will preside. One of the two addresses will be made by Lawrence E. Lindley, General Secretary of the Association, who will report on a recent western tour to inspect conditions among the Indians, whose interests the Association has long championed.

* * * *

In the *Look* picture magazine for January 14 appears the fairest and most sympathetic presentation and interpretation of the conscientious objector that we have seen in a popular periodical. Its brief, concise story is, of course, freely illustrated, and prominent among those pictured is a Quaker family. Under the caption, "*Look* Visits a Religious Objector—a Quaker," the Richards family of West Chester, Pennsylvania, is presented pictorially, including son Fred, daughter Annette, shown conducting a peace team conference on the Westtown School campus, and the father, who was chief TVA forester.

* * * *

From Oklahoma comes word of the fourth annual Youth Legislature of Oklahoma, which convened December 27-29 in Oklahoma City. Judson Braves, the son of Alex and Alice Braves and a nephew of Phillip Frazier, was the Indian representative from the Kickapoo Meeting, being the first Indian representative to be invited to the legislature. The Oklahoma City *Times* published, at the time of this meeting, a picture captioned "Interracial Pow-Wow," showing one Negro, one White, and one Indian (Judson Braves). Other Friends attending the Youth Legislature were Arthur and Arline Hobson, workers at Hominy, Oklahoma, among the Osages.

* * * *

Floyd W. Schmoe, of the College of Forestry of the University of Washington, has accepted work for the next six months with the Fellowship of Reconciliation, working on Japanese-American relations. With some 300,000 Japanese people on the Pacific Coast who are already feeling the effects of the growing tension between Japan and the United States, it is manifest that he has important work ahead of him. Whatever can be done to develop better understanding between the two peoples and to demonstrate our good will, will help to ease the shock of any crisis that may arise. Floyd Schmoe's work will take him up and down the Pacific Coast and to Hawaii.

* * * *

One day last week fraternal callers at the Central Offices in Richmond were Laurence Shultz of North Manchester College, North Manchester, Indiana, and Joseph Weaver of Wichita, Kansas. The former, as representative of the Church of the Brethren and the latter of the Mennonite Church, were investigating sites in this mid-West section that might be satisfactory and available for the establishment of two C.O. work camps, to be maintained under the direction of their respective denominations. Joseph Weaver has headquarters in Washington, D.C., in connection with those of Paul Comly French, who not only represents Friends, but is Executive Secretary of the National Service Board for Religious Objectors.

* * * *

We have been privileged to read extracts from a letter from Bertram Pickard, to his wife Irene Pickard, written after the first heavy bombings of Birmingham, and telling how the resulting conditions were being met. All the Selly Oak colleges, including Woodbrooke School, were doing their part to the limit of their capacity in taking in evacuees. To indicate that humor is not wanting amid devastation, evacuees are being called "bombees", which prompts Bertram Pickard to suggest that the babies might be termed "bombines"! He reports that one family received at Woodbrooke had been bombed out of two houses and four different shelters. Nevertheless, "though having nothing whatever except what they stood up in," and "not exactly any address," as the wife and mother pathetically put

it, instead of repining they were eagerly grateful for the hospitality of Woodbrooke and of a nearby public shelter. Thus gallantly do the people carry on, "and yet with a terrible sense of the wickedness and futility of it all, and with no clear idea as to when and how it might stop."

CHRISTMAS OBSERVANCES HERE AND THERE

On Sunday evening, December 22, Leesburg, Ohio, Friends of Wilmington Yearly Meeting presented the Christmas play, "The Lost Star." It was sponsored by the young people of the meeting and was directed by Austin Huff. Following Christmas, the pastor, Lyman G. Cosand, prepared a New Year's bulletin, which he distributed to the members and friends of the meeting as they left. This was received with so much enthusiasm that the pastor and the young people are planning to issue a monthly bulletin.

* * * *

The pastor, Paul Hadley, and the chorus of the Argonia, Kansas, Meeting presented an impressive service on Christmas Sunday, featured by an appropriate reading and hymns. The morning message was based on the text, "When the fullness of time had come, God sent forth his Son." On Christmas Eve the cantata, "The King All Glorious," was rendered by a choir of more than twenty-five voices. It followed a candlelighting service, when white gifts for our mission work were presented from all departments of the meeting and the Sabbath School.

* * * *

At a vesper service on December 22, the young people of West Richmond Meeting ably presented a dramatic Christmas play, "Ye Who Sit by the Fire." It was directed by Robert Mills, of Wabash, one of the forty-four Earlham College student members of the Meeting, who also took the lead part in the play.

* * * *

University Friends Church of Wichita, Kansas, began its observance of the Christmas season with a concert by the choir under the direction of Miss Margaret Joy, Sunday night, December 15, because the holidays would take so many student members of the choir out of town at Christmas. A "White Christmas" giving provided baskets for about thirty-five needy families, and a vesper service Sunday, December 22, was followed by caroling for shut-ins. Robert E. Cope preached three sermons based on the birthday of the Saviour.

* * * *

First Friends Meeting of Indianapolis, Indiana, participated in a family Christmas party on December 20, combining a dinner with an impressive program put on by the Beginners, Primary, and Junior Departments, after which everyone enjoyed a brief social hour. . . The vesper service, Sunday, December 22, was a high point in the Christmas program. The music seemed to lift one to a high level at which sordid things were forgotten.

* * * *

On Friday morning, December 20, the lower school of the Sidwell Friends School, Washington, D. C., presented a musical Christmas program under the direction of Miss Sade C. Styron. Christmas customs and music from various countries in the Americas were featured, and the following distinguished guests of honor were present to represent their countries: the Ambassador of Mexico, Dr. Don Francisco de Castillo Najera; the First Secretary of the Ecuadorian Embassy, Mr. Manuel Crespo; the Secretary of the Haitian Legation, Mr. Jacques C. Antoine; members of the Pan-American Union from Brazil, Miss Anne d'Armand Marchant, Dr. A. B. Tigre, Dr. Silvio da Silva; and Mrs. Richard H. Lee from Canada. In the annual Christmas broadcast to children of the world by children of the Diplomatic Crops, Sidwell School was represented by Seri Pramoj, seven-year-old son of the Minister of Thailand. The Minister — who has two sons in the school, Seri, and six-year-old Usni—spoke at the assembly on January 10 about his homeland. His talk was illustrated with colored moving pictures.

NEWS OF OUR MEETINGS

On New Year's Sunday the Friends Memorial Church of Muncie, Indiana, extended the hand of fellowship to twelve new members, of whom two were received as associate members.

* * * *

At a delayed Rally Day program and dinner early in November, Argonia, Kansas, Friends "officially" welcomed the Paul Hadley family — showering them with one-hundred cans of fruits. . . On November 15 was held our church birthday party, when all those having birthdays in a given month met at 7:30 in various homes for a social hour and refreshments. At 9:00 all groups assembled at the church basement, each "month" contributing one or more numbers to the program. . . An "echo" meeting from the General Missionary Conference was held at Argonia, November 22, when our Quarterly Meeting Missionary Conference met for an all-day meeting. A short history of our new field in Africa was also given by members of the several monthly meetings.

* * * *

John Retherford, a member of Bethel Monthly Meeting in Kokomo Quarter of Western Yearly Meeting, has been recorded as a minister. He is serving the meeting at Tangier, Indiana as pastor.

* * * *

Kokomo Quarterly Meeting of Western Yearly Meeting was held with Hemlock Friends, December 20-22. "Prevailing Prayer" was the theme of the morning session of the meeting on Ministry and Oversight. At the Saturday morning session, James Hickman, pastor of Hemlock Meeting, spoke on "The Power of Example." In the afternoon J. H. Huffman gave an address on literature, which was appreciated.

* * * *

During the past few weeks the parsonage at Jamestown, Ohio, has been remodeled and improved generally. On completion of the work, the pastors, Clyde O. and Lenna Watson, invited the congregation and Sunday School to a house-warming party on December 11. Seventy-five guests partook of a bountiful cafeteria supper, at which the tables presented a gay appearance with a miniature Christmas tree as the centerpiece. Then the scene was changed when the hosts became the guests, so to speak, when the Watsons were surprised by the presentation of a generous array of canned fruit and provisions, which amply stocked the larder of the manse. Many miscellaneous gifts, appropriate for the Christmas season, were also presented.

* * * *

Mooreland, Indiana, Meeting has been very busy recently. In November, John Compton of Anderson, representing the Stewardship Committee of the Yearly Meeting, paid us a visit and presented that important subject to a very appreciative congregation. On the evening of December 4, Homer G. Biddlecum of Charlottesville was with us and talked on Temperance and Public Morals, having visited our Public School in the afternoon. A temperance play was given by the girls' Sunday School class that same evening. . . In our Sunday morning service, December 15, we had a very interesting missionary program as we brought our white gifts to be sent to Frank and Lillian Chant in Tennessee. The box was packed at the next Missionary Aid Meeting and another interesting program presented. . . Our Sunday School has greatly increased in number, and we have recently purchased new curtains to partition off our Sunday School classes because of inadequate space. We are also making repairs on both meeting-house and parsonage.

* * * *

January fifth marked the tenth anniversary of the establishing of 57th Street Meeting in Chicago, and its observance brought together an unusually large number of Friends. In all, nine Friends, old and new, took part in the

reminiscences and in the forward look. Some Friends from other meetings came in for the basket dinner. At 4:00 p. m. a new community forum was inaugurated in John Woolman Hall, which is the 57th Street meeting place. The name given the new forum is "The War Issues Forum." The subject discussed was "Labor's Hazard in War." Frank W. McCullough, lawyer and labor leader, lead the discussion.

* * * *

The Friends of Vermilion Grove, Illinois, Western Yearly Meeting, recently held a series of meetings with the pastor, Albert L. Copeland, as evangelist. There was good interest throughout and as a result of the meetings and personal work there were seventeen conversions and three renewals, mostly of young folk and children. Five associate members were transferred to active membership, and eleven persons have been received into membership. Albert L. Copeland will begin a series of meetings at Friends Chapel, Vermilion Quarter, on January 19.

* * * *

First Friends Meeting of Indianapolis, Indiana, is glad to report that forty-eight new members have been welcomed into the meeting this fall and winter. The attendance in both Sunday School and Meeting has increased. . . The Peace and Service Committee has become very active in promoting sewing for the A.F.S.C. Many persons not Friends have volunteered to do the same by sending clothing which they have made. Four boxes of clothing and bedding have been sent to Philadelphia, and a fifth is nearly ready for shipment. . . Milton H. Hadley, Superintendent of White's Institute, brought a stimulating message to the meeting, January 5. His subject was, "Our First Line of Defense."

WORKSHOP FOR REFUGEES AT HAVERFORD

Teachers and students from six Quaker schools are assisting at a Co-operative College Workshop established at Haverford College by the American Friends Service Committee. Twenty-nine refugee scholars from Europe — artists, writers and educators—are being taught how to adjust themselves to the American way of life. Along with classes in English, American history, government and education, the refugees make trips to campuses and social and cultural centers in the Philadelphia area. A similar "workshop" under Quaker auspices has been established in New York City for refugee musicians, dancers, actors and radio artists. A unit of the Haverford College project, the New York school hopes to prepare refugees for professional work in American communities.

PROGRESS BY FRIENDS IN MINNEAPOLIS

To an outsider the most noticeable feature of the past year is the recent painting and repairs on the church edifice, which replaced its dingy drab with a bright buff that typifies the good cheer within. On entering for morning worship, one would notice also the greatly augmented choir, now being trained by James Bliss of the MacPhail School of Music.

On the Sunday evening preceding Christmas, the choir in Quaker garb gave a concert representing the historic evolution of Christmas carols. Before the singing of each carol, Wendell Hansen, pastor, explained briefly the changes that had occurred and their significance. The Publicity Committee had prepared a large outside bulletin board painted like the church, and the announcement of this service brought in a number from the neighborhood who do not ordinarily attend. The Christmas "White Gifts" from the occasion went to a mission for migrant Mexicans, about 300 of whom make their headquarters in Minneapolis during the winter, and harvest beets in other parts of the State in the summer.

The hour of the Thursday evening meeting has been changed, and the meeting slightly shortened to admit of the choir's practicing later the same evening. This has helped attendance at the mid-week meetings, and made it easier for choir members to be faithful at both services. A number of young Friends attending the University of Minnesota have added strength to local Quakerism, and as we go to press are forming their own organization.

Since early summer the Sunday evening gatherings have been held in private homes. The attendance is excellent, and interest and enthusiasm have increased. I Peter has been the subject under discussion.

The Woman's Missionary Society held an open meeting one evening in the fall, at which time they displayed missionary posters and presented as speaker a missionary among the migrant Mexicans. Margaret Fell girls have been busy, and at present are making baby garments for the American Friends Service Committee.

Because nine Friends from Minneapolis attended Five Years Meeting, we have heard and are still hearing reports from that gathering, and are being stirred by the impetus these Friends gained. Roscoe Coffin and Wendell Hansen represent us in the Minneapolis Church Federation; Roscoe Coffin as President, and Millard Jones as Youth and Education Secretary, of the Minnesota Temperance Movement, keep us interested in this important work. A visit of D. Ella Newlin (pastor at Xenia, Ohio) to her daughter Helen Kindel was much appreciated by Minneapolis Meeting.

A city wide, then a statewide, committee on refugee assistance has been organized, with Wendell Hansen, as chairman, and most of the philanthropic bodies of the State are either affiliated or are now being approached on the subject.

On the whole, interest in Christ's Kingdom is good, and the Lord has been adding to us such as have heard the Word with joy and gone forth to fruitful service, and for this we give Him thanks.

WASHINGTON MEETING OF FELLOWSHIP COUNCIL

The American Friends Fellowship Council will meet at the Florida Avenue Friends Meetinghouse in Washington, D. C. on January 25-26.

On the evening of the 25th, Walter C. Woodward, Editor of THE AMERICAN FRIEND, will speak on the theme, "Strengthening our Spiritual Foundations." On Sunday afternoon, Dorothy L. Gilbert, Professor of English at Guilford College, will speak about the mystical approach in religion, using as her subject, "Shadow and Substance." The growth and development of new Quaker groups, the outreach of the Wider Quaker Fellowship, and ways and means of a more effective cooperation and integration of our spiritual energies will be considered.

The American Section of the Friends World Committee meets at the same time in Washington and will have one session open to the public when Quaker interests of an international nature will be presented.

All Friends are welcome and invited to attend the meetings. Reservations can be made through Allen J. White, 2111 Florida Ave., N. W. Washington, D. C. The first meeting begins at ten o'clock on the morning of Saturday, January 25.

A CHRISTMAS GIFT AND WHAT WAS BEHIND IT

Everett, Washington, Friends enjoyed a pleasing Christmas program and party held in the meetinghouse and participated in by adults, youth, and children together. Music, exercises, recitations, and a touching Christmas story, with a beautifully lighted Christmas tree for background, composed the program.

Small gifts were exchanged, and in accordance with an annual custom, white gifts of food were brought and given to a local home for girls which is not assisted by community funds.

A gift of ten dollars to missions, designated as the "Annie Wills Memorial

Gift," was sent to the Mission Board. The story back of this gift is that of a young married people's class of a few years ago, whose teacher inspired them to duplicate their offering for the Sunday School each week and accumulate a sum for missions. The teacher was taken ill, and the class, hoping for and expecting her recovery, carried on for a while; but the teacher's illness proved of long duration, and finally took her to her eternal home. The class became disorganized, but the treasurer still had the small fund for missions.

In loving memory of that teacher's missionary devotion and zeal, an effort was made to enlarge the fund, and in response to solicitation, former members of the class, and others contributed. At Christmas time the amount collected and added to the original sum was reverently named in her honor and forwarded to be used in a cause she had especially loved.

NEW SERVICE COMMITTEE AT OAKWOOD SCHOOL

In the fall, Oakwood School added to its standing committees a Service Committee, whose purpose is to perform tasks in the School and to be of service in the community and city of Poughkeepsie.

One group has provided student help for the kitchen on Sundays in order to give the cooks more free time. Some students have done some Saturday work at the barn. A Sunday School for the community has been organized and is being carried on in the school buildings. Some students have given one afternoon a week to Lincoln Center, a community playground for poor children in the city. Another group have provided music and entertainment for the public school just off the campus.

This commttee has also had charge of the raising of money for the American Friends Service Committee. They canvassed the students for a collection for worthy causes just before the Christmas vacation.

IMPROVEMENTS IN FOREST AVENUE MEETING

Many improvements have been made in the meetinghouse at Forest Avenue, Portland, Maine, during the years in which Lindley J. and Corona Rayle Cook have been in charge of the work there. The latest achievement is the finishing of a new classroom on the second floor to be used by the Junior Department of the Sunday School and for Junior Church Services. This was made possible by a substantial gift made by Sarah J. Swift of Worcester, Massachusetts, supplemented by local contributions. The work was done by Lindley Cook, assisted by a few local helpers. The room, attractively furnished in knotty pine, will be known as the Sarah J. Swift Room, so designated by a plaque prepared by a young Friend of the meeting.

On Sunday evening, December 22, a service of dedication was held. Interesting historical facts regarding the meetinghouse, which is nearly ninety-five years old, were presented by the eldest member, Henry Varney, who first attended the Forest Avenue Meeting about sixty-five years ago. Facts of a later period were given by Carlos Hill, who was superintendent of the Sunday School for many years.

C. O. WORK CAMPS

(Continued from page 35)

government is placing at our disposal various C.C.C. camps over the country and has offered to furnish camp facilities and equipment. The Friday conference group favored acceptance of the latter. The camps will be turned over to the A.F.S.C., and to the other church groups, on a lease basis so that the lessees will have complete control of the land and property during the life of the lease.

Question Before Quaker House

One of the big questions before the Quaker house is that of finance. How, in short, is this ambitious program to be supported? After further surveys, it has been found that the camps will vary in size from fifty to two hundred campers, and that the average cost will be about $35 per month per person. The C.O. and his family will be encouraged to go just as far as possible toward meeting this expense, on a sacrificial basis similar to that on which the soldier serves his country. Likewise, the local meeting should help to the limit of its ability. If a given meeting has no C.O. if its own, it should feel equal responsibility for helping finance this service which represents all Friends.

There is no time to lose in getting under way for the support of our C.O. camps. The regional group agreed that the Service Committee should release some Friend at once to contact meetings in this general area, in cooperation with our Yearly Meeting officials. Quaker Hill, through Stanley Hamilton, Director, offered hospitality and headquarters for such a worker, whereupon Isaac Woodard spoke up and offered to pay for the secretarial help needed. In the spirit of earnestness and commitment thus manifested, the group adjourned to carry on resolutely in their respective communities. For, quite definitely and without reservation, the representative midwestern Friends gathered at Richmond on January 10, accepted the challenge presented and manifested the will to meet it fully.

BIRTHS

CLEARFIELD—To Elvin and Gertrude Clearfield of Indianapolis, Indiana, on December 15, 1940, a son, Martin Osborn.

HARLAN—To Harry and Betty Harlan, Indianapolis, on November 8, 1940, a son, Daniel Carter.

MORROW — To David and Marian Morrow of Indianapolis, Indiana, on September 12, 1940, a son, David Murray.

OSBORNE — On December 31, 1940, to Henry T. and Barbara Simons Osborne of North Weare, New Hampshire, a daughter, Miriam Grove.

MARRIAGES

ELLIS-HARGITT—In Greenwood, Indiana, November 23, 1940, Mary Jane Hargitt, daughter of Reverend and Mrs. Victor Hargitt of Greenwood, and Donald Ellis, son of Lulu Ellis of Indianapolis.

HOCKETT-BELL—In Indianapolis, Indiana, October 5, 1940, Rosemary Bell, daughter of John W. Bell, and Russell Hockett, son of Wilbern Hockett. At home at 816 N. Sherman Drive, Indianapolis, Indiana.

KEY-LAMB — In Indianapolis, Indiana, September 28, 1940, Rosalind Lamb, daughter of Mr. and Mrs. Walter Lamb of Indianapolis, and Sheldon A. Key, son of Mr. and Mrs. Harry Key. The service was performed in First Friends Church by the father of the groom.

DEATHS

MINARD — On December 16, 1940, Charles Francis Minard of near King Ferry, New York. He was instantly killed when his car swerved from the highway, striking a tree. He was born in Ulster County, New York, February 22, 1895, and had lived in Cayuga County for thirty-seven years. He was a member of Poplar Ridge Friends Meeting. A successful farmer and dairyman, he was active in the work of the Grange and all efforts for better rural life. He was a graduate of Oakwood Seminary, and had taken a short course at Cornell University. He is survived by his wife, Muriel Holland Minard, and by his son, William Minard; by his father, Walter Minard of Poplar Ridge, and by a sister and a brother. Private funeral services were held at the home, conducted by the pastor, Willard Reynolds, assisted by Arnold Mellin, pastor of the Ledyard Methodist Church.

OTIS — Suddenly on November 22, 1940, Louis H. Otis, aged fifty-seven, at his home near Poplar Ridge, New York. He was a long-time resident of this vicinity and an active member of the Friends Meeting. He is survived by his wife, Louie Mallison Otis, and by two sons and three daughters; also by two sisters, Mrs. Charlotte Haines of Moorestown, New Jersey, and Mrs. Edward Wildman of Philadelphia, Pennsylvania, and three brothers, Ashton Otis of Whittier, California, Clifford Otis of Burlington, Vermont, and Willard Otis of Bound Brook, New Jersey. Burial was in the Friends Cemetery in Poplar Ridge. Funeral services were in charge of the pastor, Willard Reynolds.

PENROD — On December 22, 1940, Samuel S. Penrod, aged seventy-eight,

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at Wichita, Kansas, after a short illness. For years one of the most capable and dependable members of University Friends Church, he was loyal to all the teachings of the church and was always found in the services when it was possible. He was born in Houston, Shelby County, Ohio, in 1862, and had lived in Wichita for twenty-six years. He and his wife celebrated their fifty-fourth wedding anniversary on November 10. He is survived by his wife, Clara, by three daughters, and two brothers. Funeral services were held in University Church, December 26, conducted by Robert E. Cope, pastor.

PORTERFIELD — On December 16, 1940, at her home in Indianapolis, Alice Schneider Porterfield, widow of Homer Porterfield. She was a member of First Friends Meeting. Services were in charge of Errol T. Elliott. She is survived by a son, a daughter, two sisters, and two brothers.

RAGSDALE — At Oskaloosa, Iowa, December 20, 1940, Lilith Hibbs Ragsdale of Compton, California, the daughter of Stephen F. and Ruanna Hadley Hibbs. She was born near Payton, Iowa, on October 7, 1894. At the age of eleven she moved with her parents to Greenleaf, Idaho, where she was graduated from Greenleaf Academy in 1920. In 1919 she was married to James Willard Ragsdale. In early childhood she accepted Christ, and her consecrated Christian life was one of earnest seeking for her Master's will. She is survived by her husband, by her father, and by seven sisters and six brothers. Funeral services were held at Oskaloosa, Iowa and later at Greenleaf, Idaho, where internment was made.

STUBBS — At Richmond, Indiana, December 18, 1940, Amy Stubbs in her seventy-first year, the daughter of Alden and Mary Conarroe Stubbs. She was a birthright member of West Elkton, Ohio, Meeting. She moved to Richmond in 1894, where she had since resided. As a member of East Main Street Meeting, she loyally assisted in its activities whenever possible. In maintaining a rooming and boarding home for some years, she was afforded many associations which gave her an opportunity for radiating her warm Christian spirit. Her kind words and pleasant smile made her friends with all with whom she came in contact. Following a brief service in Richmond, a more extended funeral service was held at West Elkton Meeting, conducted by William J. Sayers, assisted by W. Bruce Hadley. She is survived by three sisters and two brothers.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street, Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Helen Simerly, Clerk, 8940 South Ada Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis V. Benson, 745 Sherman Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 2911 Eden Avenue.

DARTMOUTH, MASSACHUSETTS

Allen's Neck Friends Meeting, Horseneck Road, Morning Worship 10:45 a.m., Bible School at 12 m., Charles T. Gifford, Supt., Minister, Harold B. Kuhn, Tel. WESTPORT 32-13.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C. E. 6:30 p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St., RI-4815.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 1300 S. Seventh Street. Telephones: BRidgeport 7522, ATlantic 5928.

NEW YORK, N. Y.

Grammercy Park Meeting, 221 E. 15th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N. E.. Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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